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history of early liturgies should be locked up in modern Armenian. If everything except the Armenian texts themselves could have been given in a European language, and the texts themselves printed with a literal Latin or German translation, the volume would be of the greatest use to liturgical students, and would at once take its place alongside of such important works as Mr. Brightman's *Eastern and Western Liturgies*. In a future number of this Journal the reviewer hopes to be allowed to supply a literal rendering of the Armenian Liturgy of St. Basil, which, in this its earliest form, differs remarkably even from the best and earliest Greek codices. At the same time, the excerpts in Faustus of Byzant, *ca.* 400-410, show that this Armenian form of it was already in use in Armenia as early as 400 A. D.

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CHRISTIAN MISSIONS AND SOCIAL PROGRESS. A Sociological Study of Foreign Missions. By REV. JAMES S. DENNIS, D.D. 2 vols., 8vo., illust. New York, Chicago, and Toronto: The Fleming H. Revell Co. Vol. I, 1897; 3d edition, 1898. Pp. x+468. \$2.50.

THERE is no more striking proof of the welcome change that has in late years come over the spirit of Christian missionary enterprise than this monumental work. We have as yet but the first of what is to be a brace or a trio of volumes, but this volume is the signal proof that the merely dogmatic phase of Christian missions is rapidly passing away, if not already over, and that the Christian church is girding herself to the work of ministering to men as the Master himself did—to the whole man. He came that men might have life, and that they might have it more abundantly, and this work of Dr. Dennis is a shining commentary upon Christ's own explanation of his mission. Himself rich in experience of both the difficulties and the rewards of Christian missionary work, Dr. Dennis shows on every page familiarity with multifarious and many-sided actualities, as well as with the keenest thought and widest observation of a host of witnesses as recorded in books. It is a decided advantage to his readers that these chapters have been delivered as lectures and afterwards recast and furnished with all the bibliographical aids for which the earnest student so yearns. To each lecture there is appended a list of the choicest works on the subject treated.

This first volume contains four lectures — on the sociological scope of Christian missions, on the social evils of the non-Christian world, on ineffectual remedies and the causes of their failure, and on Christianity the social hope of the nations. The companion volume is to treat of "The Dawn of the Sociological Era in Missions and the Contribution of Christian Missions to Social Progress." A third volume will contain the statistics.

Appeal to the eye by means of pictures has been effectively made in other missionary volumes, but we think we are safe in saying that never with such abundance and power as by Dr. Dennis in this book. He has secured from many fields photographs of educational and medical edifices and houses of worship, of aboriginal people and of those of varied degrees of civilization, both in their ante-Christian condition and as modified under Christian culture. Thus faces are made to tell their own story, and the proportions of the great enterprise are displayed vividly before the eyes of those who have not been so fortunate as to see the work in foreign fields. It seems almost incredible that within half an hour's walk of the path trod by Dr. David Livingstone when he entered central Africa there is now a noble brick edifice, that would be an ornament to any city in the United States, built by native workmen under the direction of Rev. Dr. Clement Scott, of the Church of Scotland missions, at Blantyre.

Dr. Dennis opens his subject by ably arguing that Christian missions are a humanizing ministry. They not only touch and transform individual lives, but they reach and influence society as a whole. They not only make new men, with ennobled and purified characters, and give birth to new ecclesiastical institutions, but they also implant a new spirit and give a better tone to society, resulting in changed conditions, higher ideals of life, and remedial measures, which are indicative of a new era in non-Christian nations. They advocate and seek to establish a more refined moral code for the domestic, social, commercial, philanthropic, and even national life of mankind. The author fortifies his magnificent argument, not only by a wealth of illustrations, but by an appeal to the larger vision of God's purpose in missions, as revealed in the Holy Scriptures. Missions stand for social evolution, with Christianity introduced as a factor. World-wide social redemption is the culminating thought in the New Testament. The expansion of the kingdom is the crowning promise of Scripture. He pleads that mission service is the secret of inspiration and power to the church. Indeed, he might have quoted what a Unitarian critic once declared,

that it was the revival of the missionary spirit in the orthodox churches in New England at the opening of this century that saved them from formalism, and even death.

The longest, and perhaps the most effective, chapter in the book treats of the social evils of the non-Christian world. This part of the work of Dr. Dennis, we imagine, will be likely to influence most powerfully the reader who makes no claim to dogmatic prepossessions. It is an appalling picture of the world outside of Christendom, though the author is very far from saying that all these evils are all confined to heathendom. He handles the subject comparatively and with discrimination. Of evils affecting primarily individuals he notes intemperance, the opium and gambling habits, immoral vices, self-torture, suicide, idleness, improvidence, excessive pride and self-exaltation, and moral delinquency. In the group of evils affecting primarily the family he notes the degradation of woman, polygamy and concubinage, adultery and divorce, child marriage and widowhood, defects in family training, and infanticide. He shows clearly how society is affected through the individual and the family. The evils of the tribal group find their origin in the cruel passions and savage life, in the slave traffic, slavery, cannibalism, human sacrifices, cruel ordeals, cruel punishments and torture, brutality in war, blood-feuds, and lawlessness. It would be difficult, in our space, even to as much as catalogue the evils of the social group, which are due to lack of intelligence, or the force of depraved habits; the evils in the national group, which afflict society through misuse of the governing power; the evils of the commercial group, incidental to low commercial standards or defective industrial methods; the evils of the religious group, which deprive society of the moral benefits of pure religious faith and practices. Suffice it to say that Dr. Dennis shows keen critical judgment in sifting his mountainous mass of evidence and in summoning the most trustworthy witnesses. Though the opposer of Christian missions might answer by severe criticisms of individuals and society in Christian lands, it would be impossible to rebut the evidence in the text and abundant footnotes.

Most fascinating to the student of the practical problem is the chapter on ineffectual remedies and the causes of their failure. Here Dr. Dennis is very cautious in his statements. Yet he makes it very plain that, while recognizing whatever good there is in the ethnic religions, yet his conclusion is that whatever partial excellence may be in them is found more perfectly in Christianity. In setting forth to prove that Christianity is the social hope of the nations, his argu-

ment is largely historical. He lays great emphasis on the supremacy of the Christian motive, and shows that a master-motive in morals is the great need of the world. Christianity not only differs from the non-Christian religions in its estimate of man, but it introduces new moral forces into mission lands, and is among the first of civilizing agencies. He believes that historic Christianity is equal to the task which has been outlined, and that it need not compromise with the ethnic faiths, for it has a unique and exclusive glory. Universal mastery is the final heritage of Christ and his religion.

We have found very little in this work to criticise unfavorably. We confess a hearty admiration for an author who has, so to speak, created his subject and shown us, with surprising freshness and originality, how an old theme can be treated. We shall look with interest to the succeeding volumes. Meanwhile we recommend this work to those half-hearted pastors whose views of missions are vague or narrow, and who need conversion to that phase of the gospel of Christ that commands the evangelization of the whole race and the whole world.

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THE RETURN TO THE CROSS. By REV. W. ROBERTSON NICOLL, M.A., LL.D., Editor of *The Expositor*, *The Expositor's Bible*. New York: Dodd, Mead & Co., 1898. Pp. viii+320. \$1. [=Vol. XIX of "The Gospel and the Age Series."]

THIS is a collection of brief papers, to the number of twenty-eight, on various timely topics in religion, discussed under chapter titles generally well chosen and attractive to the reader. The majority of the papers, though by no means all of them, are animated by a common purpose such as brings them into a certain unity fairly expressing itself in the title of the collection.

We can sincerely praise the book in very high terms. It is admirable alike in matter and in manner. The thought is fresh and sweet. The style is answerable to it, being delightfully clear, and not without real distinction. It bespeaks in the writer a cultivated mind, a chastened spirit, a practiced pen. It is sufficiently incisive, but it never parts with a winning grace of amenity. You feel always in reading that the author holds his convictions with conscious firmness, but you feel likewise that he does so with every concession to difference that a just complaisance on his part can require. The intention with which he writes has thus every possible advantage to win way with the reader.